

The Megiddo Message

Devoted to the Cause of Christ

The First Three Chapters of Genesis

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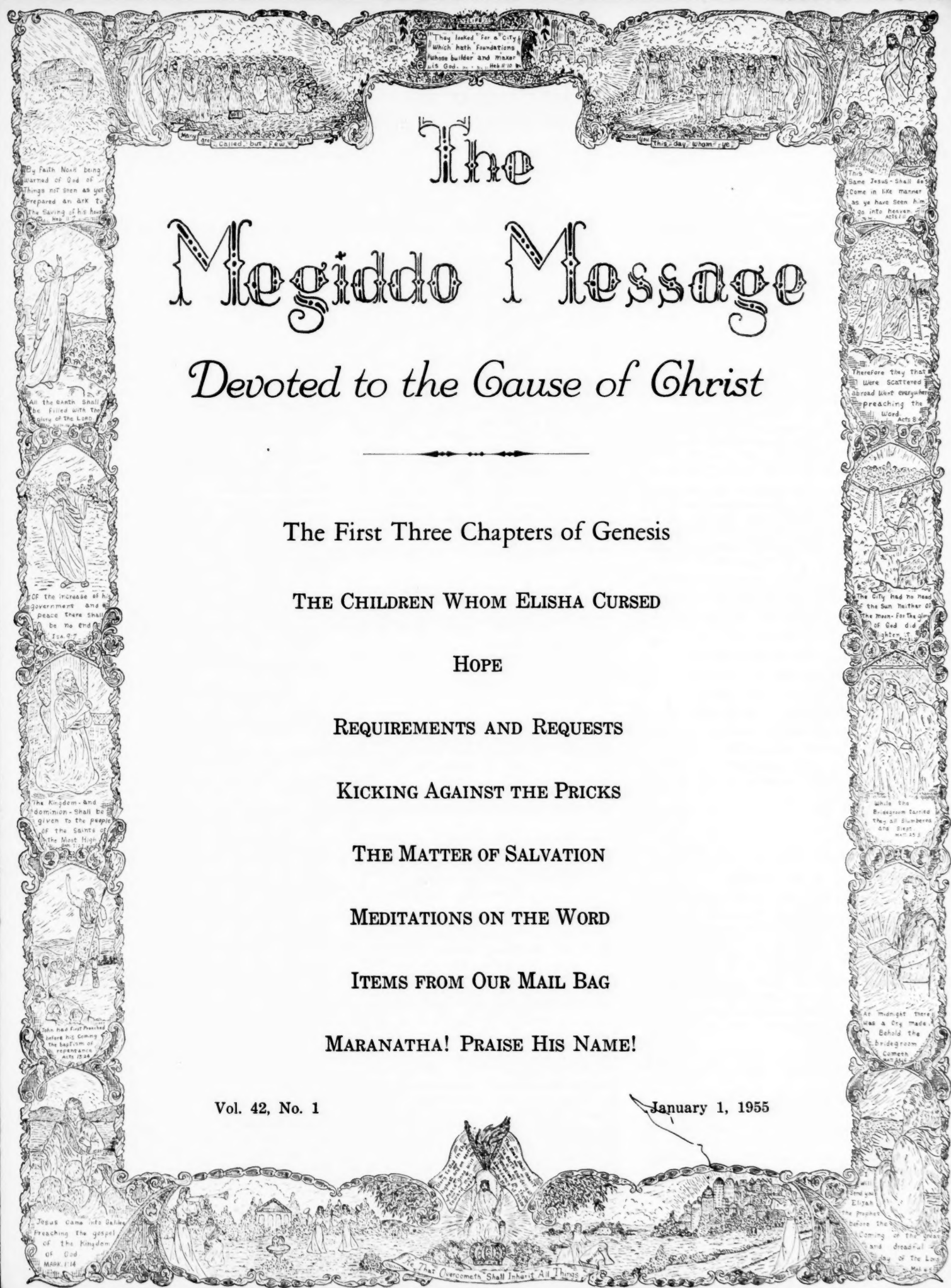
MEDITATIONS ON THE WORD

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MARANATHA! PRAISE HIS NAME!

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THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

January 1, 1955

To aid your Bible study

The Megiddo Message—is published for the dissemination of Bible truth alone. It defends and ably demonstrates the infallibility, harmony, and Divine inspiration of the Bible. It enables you to give a reason for your faith, to answer the atheist, and to instruct your children correctly. By answering perplexing religious questions **THE MEGIDDO MESSAGE** will strengthen your faith in the Bible. It will give you courage for these uncertain times and bring peace and stability to your life.

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It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

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The First Three Chapters of Genesis

Is this a story of the literal creation?

THE origin of the world was one of the first problems to engage man's speculative activity. "Who made the world? How did the earth originate?" were among the questions constantly asked. And these queries were answered according to men's own vain, unreasonable ideas. They were ignorant of the fact that the Bible is the story of the spiritual creation; in other words, the spiritual and moral progress of mankind. When read with this understanding it is a perpetual source of inspiration, of religious consolation, and the most permanent foundation of conduct.

The first three chapters of Genesis are likened to a rosebud. Could we imagine the beauty of a fullblown rose, had we never seen one? No; we could not conceive its beauty, nor could we form an idea of its fragrance. And so it is with the beautiful truths of Genesis: these first three chapters are the "bud," and the Prophets, Jesus, and the Apostles have unfolded its wondrous beauty.

The physical earth or globe upon which humanity resides has existed for vast periods of time. The soil and rocks of our earth demonstrate that it has occupied millions of years in its formation, and all according to law. It is not possible to express in human language, or even in human imagination, the majestic processes of the universe. The life of our planet represents an incalculably long period of creative evolution which was crowned with the ascent of man.

All nature and science demonstrate that this earth has existed for untold ages, and the Bible is in harmony with this truth. It was about six thousand years ago that God commenced calling men and women into His *spiritual garden* on this planet to bear the lovely fruits of righteousness. Adam and Eve are the first of whom we have any record. But, as at the present day, there were many on the outside who did not come under covenant to serve the Almighty One. That this is true, is plain from the record that "Cain went out from the presence of the Lord, and dwelt in the land of Nod," where he found his wife (Gen. 4: 16, 17).

We are told in Psalm 103: 17, 18 that "the mercy of the Lord is from everlasting to everlasting upon them that fear him," proving that throughout an eternity past on other worlds, and not simply for six thousand years on this planet alone, there were individuals upon whom His mercy was bestowed, people who remembered His commandments to do them.

This fact is made clear in Eccl. 1: 9, 10, "The thing that hath been, is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us." There is nothing of God's plan of eternal salvation for mankind whereof it may be said, "See, this is new." Why may not this be said? It is because it has already been a fact during the vast period of time on other worlds before the days of Adam. For it is said further in Eccl. 3: 15, "That which has been is now, and that which is to be hath already been." It has been from the dawn of time according to His "eternal purpose"

(Eph. 3: 11) on other worlds in God's mighty universe.

How long ago since this earth was created? As yet we have no yardstick of geologic time, but the period of time covered by the record of the sedimentary rocks can scarcely be less than hundreds of millions of our years. Increase of knowledge tends to increase the estimate of the duration of time required for the deposition of the very long succession of rock strata, and for the development of existing life.

The length of time represented by the strata in the gorge at Letchworth Park and the canyon of the High Banks which the Genesee River has carved in our own State was only a small part of recorded geologic time; and yet it must have been tens of millions of years. And the subsequent time covered by the evolution of the stream drainage of New York and the creation of the Genesee Valley, is probably of even greater length. It must be noted that the record of western New York includes only two periods, in full, the Silurian and the Devonian; and that both of them, while millions of years in length, are only a minor part of one era, the Paleozoic.

We may not go farther back to the origin of the earth, for that would be an incursion in cosmic science, covering unknown æons of time. Since the time the earth had its present physical state, with ocean, land and stormy atmosphere, and conditions suitable for life as we know it, is perhaps a billion years.

We do not know to a certainty when life began upon the earth; the Bible does not tell us. The origin of man and his relation to other animals has been the subject of endless controversies during the past hundred years. Such knowledge as we have of the earliest men is almost entirely obtained from a few caves into which they went and in which they have left their marks. The history of ancient man depends almost entirely on the study of a few fossil remains. Many anthropologists believe that the earliest man developed in Asia, which is not at all unlikely. The first species to be discovered was the Java man. The stratum in which the remains lay indicated that he lived at about the time of the first or second European glacial period.

Beginning early in the 20th century were discovered various fossil bones of another species of man. These were found in the vicinity of Peking (now Peiping), in China. The discovery of chipped stone and bone implements in connection with the remains clearly shows that the species had already evolved a primitive form of culture. Any person who will examine carefully an exhibit in the "Hall of the Age of Man" in New York City will see that it demonstrates very clearly the fact that man has not descended from the monkeys or the apes, as some would have us believe, *but that he has a long and independent line of ascent of his own.*

Nothing should be more clearly and emphatically taught to our youth than that the Bible is the story of the spiritual and moral progress of man, in less degree his intellectual progress. In these senses, we repeat, the Word of God becomes a perpetual source of inspiration, of religious consolation, and the most permanent foundation of conduct. It is not his physical anatomy which makes man human; it is his moral, intellectual, and spiritual nature alone that makes him a member of a higher order of

beings. The most important thing in the world is a belief in the reality of moral and spiritual values; but these must come from a Higher Source than man's reasoning, for his own thoughts are futile to pilot him through this dark night.

The Prophet Jeremiah realized this fact, for he exclaimed (10:23): "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." One's own vain reasonings cannot be his guide; for if ruled and governed by the natural mind it will justify sin and any fancy or prejudice of the human brain. Through millions and millions of years mankind has been shaped to such powers and hopes as he has today. Men reason according to the knowledge which they possess. Therefore how important is the admonition found in Proverbs 4:7, "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding."

The Almighty Creator has not revealed what took place during the vast expanse of time which elapsed "between the primitive condition of man and the little streak of light that we call human history," that "immeasurable expanse of darkness" of which geologists and scientists acknowledge they know nothing. They admit they are in ignorance of the origin of the earth and of man; yet through past ages of human thought, so far as we can gain any account, man has been endeavoring to solve the problem of creation, willing to accept any absurd, unreasonable theory rather than acknowledge that the physical creation is a problem yet unsolved, one of the "secret things" not yet revealed.

The cloud of darkness that has hovered over the human mind is truly appalling. False education has had such a hold on humanity that even in ancient Greece, in what is termed their highly civilized state, absurd and obscene fables held men and women of brilliant minds in abject slavery. And even today, in this enlightened 20th century, the majority of the religions in Christendom that claim to have sprung from the Bible have nothing but superstition in them. A noted New York clergyman made the following statement: "It is fortunate indeed that we have the Bible left. I would rather be a pagan than subscribe to some of the superstitions of the so-called religions."

The false ideas contained in the creeds and handed out for Scripture, is the reason for the prevailing beliefs that the Bible teaches doctrines in opposition to science and reason. It is one of the saddest things of the day that men who profess to be teachers of the young are so profoundly ignorant of the real teachings of the Bible.

The man who sees simply the natural or literal in the first three chapters of Genesis, who thinks it is a literal history of the physical creation of the earth, sun, moon, and stars, sees that which he thinks conflicts with science and reason, from the study of which he can gain no light or understanding. But the person who has studied the Bible and learned to be governed in his study by its God-given rules—to compare spiritual things with spiritual (I. Cor. 2:13), to allow the Almighty to explain His own words and place His own qualifying terms on every statement—learns that the heavens and earth spoken of has reference to the political heavens and earth, or the rulers and those ruled over. He learns that the stars are the righteous who shall shine in the glorious firmament of the future; and that Christ is the "Sun of righteousness" at whose glorious Second Advent the darkness, sin and ignorance shall pass away, and the earth shall be filled with the knowledge of God as the waters cover the sea.

He thus discerns the Divine plan of the ages, pointing to a glorious future for the blest inhabitants of the earth. Consequently he is not forced to believe that the natural

earth and heaven, contrary to all science and facts, were made about six thousand years ago in six literal days! Neither is he compelled to believe that the natural man—either the dwarf or the giant—is in the image of God. Nor must he believe that God made a literal snake that walked about on its tail and talked as fluently as man! Nor does he have to believe that God caused to pass before Adam all the beasts, reptiles, insects, and winged creatures and he named them all at first sight; and that too before he had a helpmeet! Neither is he put in such a foolish attitude as to believe that God put the natural Adam under an anesthetic and took out one of his natural ribs from which He made a woman, and as soon as the natural man looked upon her he recognized that she was one of his bones!

In vain have men tried through the ages to find the four rivers which were supposed to part from the river of Eden. These first chapters of Genesis are an allegory of the spiritual creation, and there is nothing literal about them. The infinite Being has caused to be written only that which the finite mind can take in. But by searching he can find out the knowledge which does not now lie on the surface. However, there is knowledge which may never be attained until the "seven thunders" utter their voices. We are told in Deut. 29:29, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." God has caused to be written all that is necessary to be known in this our mortal state. But in the grand eternity to come, when we are worthy to be made equal unto the angels, immortal and incorruptible, endued with a vigor of constitution which shall never decay, strength of intellect that will never weaken, and a life which shall never end, we can then grow and continue to grow in knowledge and wisdom, with a mind able to grasp and with capabilities enlarged to comprehend the wonders of creation.

Until such a time we shall be content to search in this Storehouse of Wisdom for the revealed knowledge of God, ever bearing in mind that the wisdom of God is in direct opposition to all the false doctrines of men; that the wisdom of this world, as said Paul the Apostle in I. Cor. 1:20, is indeed "foolishness." And in order to gain the wisdom of God we must be governed by certain rules given by the Almighty, one of which—and a very important one—is found in Isaiah 28:10, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." The reason this understanding must be searched out "here a little, and there a little," is that the Almighty One has spoken through the Prophets, Jesus, and the Apostles; and the student must compare what each has said on a given subject with what the others have brought forth, that he may obtain the knowledge of God.

It is through this revealed wisdom that we learn what is represented by the Garden of Eden, which is the subject which we shall take up in our next issue, the Lord willing; and in subsequent issues we hope to elaborate from the Scriptures other subjects, such as the Tree of Life, the Serpent in the Garden, the Forbidden Fruit, the Two Great Lights, the Man Made in the Image of God, In the Beginning God Created the Heaven and the Earth, all of which and more are unfolded by a study of the first three chapters of Genesis, and which we shall present from time to time as space permits.

We have presented herein a framework, so to speak, pertaining to the first chapters of Genesis, showing that it is an allegory and not literal, of which more may be said later on the subject of "The Garden of Eden."

THE CHILDREN WHOM ELISHA CURSED

WERE THEY SMALL CHILDREN?

"And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them" (II. Kings 2: 23, 24).

ATHEISTS make the statement that the Prophet Elisha cursed little children. And the belief is prevalent that in reading the narrative of this occurrence no other idea can be gathered than that the children whom the Prophet cursed were young children, those of tender years. However, there is nothing whatever in the account to prove that there were any young children in the group that reviled the Prophet.

Many mistakes have been made in reading the Scriptures because that in numerous cases where the term "child" or "children" is used, it is thought that it is referring to small children, when in fact the term has no reference to the age of the individual. For example: see the case of Joseph; he was 17 years of age when his wicked brothers, through jealousy, sold him to a band of Ishmaelite traders to be sold into Egypt (Genesis 37: 2); and when his elder brother Reuben returned to rescue him from the pit into which his wicked brothers had cast him—for he meant to return him to his father, but found him not—he exclaimed: "The child is not; and I, whither shall I go?" (Gen. 37: 30).

Again in the case of Benjamin, when Joseph—now a ruler in Egypt—demanded of his brethren when they came down to seek food for their families, that they first bring Benjamin with them to Egypt, a brother replied: "We have a father, an old man, and a child of his old age, a little one; and his brother is dead [meaning Joseph, for they did not recognize him], and he alone is left of his mother, and his father loveth him" (Gen. 44: 20). It is stated in the concordance that at this time Benjamin was over 30 years of age, and yet called "a child, a little one."

Another example is in the case of the Prophet Jeremiah, who felt his weakness and inferiority in comparison to the knowledge of the Holy One, and said, "Ah, Lord God! behold, I cannot speak; for I am a child" (Jer. 1: 6). Also when Solomon was to be established on the throne of his father, he prayed: "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" (I. Kings 3: 7, 9). He called himself a *child* because he felt the need of wisdom and understanding to rule and judge righteously. Had he retained that same spirit of humility and willingness to obey, he would not now be counted among the unfaithful.

Still another example of the use of the term "children" is in the case of Daniel and his friends who were carried captive from Jerusalem into Babylon. They gained favor of the king, who said of them that they were "children in whom was no blemish, but well favored" (Dan. 1: 4).

Jesus made frequent use of the term "children." After His resurrection He appeared to His Apostles and said to them: "Children, have ye any meat?" (John 21: 5). He

thus addressed His Apostles in John 13: 33, when He said: "Little children, yet a little while I am with you..." Whom did He call "little children"? The Apostles. Why did He thus address them? Because they were humble, obedient believers.

Of all those who are willing to be taught, we read in Isa. 54: 13, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." These children are old enough to be taught; they may be twelve or sixty years of age, but the requisite is that they are willing to be taught of the Lord through His word; for only thus can they become adopted into His family.

Now returning to our question: Were these children who cursed Elisha the Prophet small children? Some will object: "Does it not say 'little children'?" It certainly does. But let us see what the Hebrew word here translated "little" has for some of its definitions: "Figuratively, to be of little worth . . . a thing of little importance . . . to be of no account, unworthy." In this connection the word "little" does not refer to their size but to their character.

We find in the Word that while the righteous are called "my children," "little children," and so forth, because they are humble and meek, little in their own sight (I. Samuel 15: 17), the wicked are termed "children of Belial," "children of disobedience," etc. When the tribe of Benjamin had committed great iniquity, as recorded in Judges 20: 13, the command was given: "Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel."

The Prophet Isaiah speaks of the wicked as children: "Are ye not children of transgression, a seed of falsehood? . . . Woe to the rebellious children, saith the Lord. . . . Now go, write it before them in a table, and note it in a book, that it may be for the time to come . . . that this is a rebellious people, lying children, children that will not hear the law of the Lord" (57: 4; 30: 1, 8, 9).

See also I. Kings 21: 13, the case when King Ahab and his wicked wife Jezebel conspired against Naboth to kill him and take away his vineyard; they brought false witnesses to testify against him. Of them it is said: "And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him." They were called "children of Belial" because they were evil-doers.

Thus it was in the instance mentioned in II. Kings 2: 23, 24, when the Prophet Elisha was reviled. One definition of the word "children" is: "*Sons of wickedness*, for the wicked . . . sometimes one older, a young man." They were "sons of wickedness, sons of Belial" who were reviling the righteous Prophet Elisha, and not some little children. They were of the same class as some of the young men of today who are kidnaping, murdering, stealing, and so forth. And the Prophet, being endued with Holy Spirit power, could read the thoughts and intents of their wicked hearts and pronounced God's judgments upon them forthright.

In the original language, some of the definitions of "curse" are: "To be lightly esteemed, to be despised." As an illustration of the use of the word, Gesenius in his Hebrew Lexicon translates the latter part of I. Samuel 3: 13. Eli was a judge in Israel, but he allowed his wicked sons to transgress the law and restrained them not. In verses 11—13 we are told: "And the Lord said to Samuel,

Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." It reads in the lexicon: "*To bring a curse upon oneself* (I. Sam. 3: 13), '*because he knew that his sons brought a curse upon themselves.*'" These two sons of Eli brought a curse upon themselves (I. Sam. 2: 34); and the wicked men who cursed Elisha the Prophet brought a curse upon themselves. Therefore it is clear that God was just in each case.

Now a word as to the "bears" spoken of in II. Kings 2: 24, as rendered in the Douay Version—not "she-bears."

In the Bible we find that men who are termed beasts are those "led merely by their natural or brutish instincts." In Zephaniah 3 we read of an "oppressing city" whose "princes within her are roaring lions; her judges are evening wolves." The Psalmist cried: "My soul is among lions . . . even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword" (Ps. 57: 4).

In II. Timothy 4 the Apostle Paul states that he was "delivered out of the mouth of the lion." Who was the lion? He said: "Alexander the coppersmith did me much evil, . . . for he hath greatly withstood our words." In his trial all forsook him, but the Lord stood by him and he was delivered from the lion.

Jesus said of Herod, "Go tell that fox. . . ." In I. Peter 5: 8 is the warning of an adversary who, "as a roaring lion, walketh about, seeking whom he may devour." Jesus sent His Apostles forth as "sheep in the midst of wolves" (Matt. 10: 16). He warned against false prophets in sheep's clothing, who inwardly are "ravening wolves." We are told in Phil. 3: 2, "Beware of dogs," evil workers. In Isa. 56: 10, 11 we read of blind leaders and shepherds who are "dumb dogs . . . greedy dogs."

There are cases in the Bible of God's people who were befriended by unbelievers and protected from violence: for instance, the spies sent out by Joshua were hid by Rahab and helped to escape over the wall. David was protected from the wrath of Saul's jealousy, by King Achish of the Philistines to whose country he had fled, and who gave him a city in which to dwell, together with his family.

Since it is quite improbable that two bears would come out at the opportune time and "tare" forty-two young men, it could be a reasonable thing that they were men, who, seeing the plight of the Prophet who was being taunted, befriended him and subdued the "children of Belial" for interfering with the Prophet.

"At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16: 25).

O Paul, thou wondrous example to the flock, who could thus glory, bearing in the body as thou didst "the marks of the Lord Jesus"! Marks from stoning almost to the death, from thrice beating with rods, from one hundred and ninety-five stripes laid on thee by the Jews, and from stripes received in that Philippian jail, which had they not drawn blood would not have called for washing! Surely the grace which enabled thee to sing praises under such suffering is all-sufficient grace.

HOPE

IT WAS a glorious evening, the air laden with the sweet scent of blossoms from the orchard in the valley below; above, the blue vault of the heavens studded with numberless bright stars. But to the girl who sat huddled on an old log bench on the hillside, none of this had any attraction. Earlier that evening she had fled to this spot where she could be alone to think. And now, raising her eyes heavenward, she said softly, "Father, my life is all in a tangle, it seems I am powerless to right things. I stand and tremble. Have I the strength to leave these evil ways of mine? Can I conquer this miserable sin which has brought me to my knees once again? Must I remain the prisoner of this besetment, to go this far and no farther? Oh, that Hope would return to me, then with firmer tread I'd walk the narrow way. Why, oh, why, has Hope failed me in my darkest hour?"

Seemingly from out of the surrounding darkness there appeared a light, and the girl, startled, turned to find a white-robed figure standing at her side.

"My young friend," said the kindly stranger, "I am Hope. I have come to try to make you understand. I did not fail you in your hour of need; it was you who sent me away. I would have come and comforted you had you but let me; but nay, your heart grew cold, you became despondent and then bitterness seized you and I could do nothing. Child, listen to me, do you not remember Peter? What was his reaction after denying his Master? Did he cringe before his old nature and make a coward's retreat? I tell you, No! That day was the beginning of a new life for Peter, and that same opportunity is open for you if you will but grasp it. I, Hope, will guide you through the dark tunnels and will ever stand by to comfort you with the promise that as others have struggled and won the victory over self, so you, in their victory can behold the certainty of your own."

"O Hope," cried the girl, "I see I have been acting like a babe. May the lessons of this night nerve me with full power to win the fight."

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Have we not at some time or another experienced a season when it seemed that our lives were all in a tangle and we have felt almost powerless to cope with the situation? our hope in our ideals and possibilities at the vanishing point, and the net of sin's entanglement so strong that it seemed nothing could break it?

Now, what is the cause of this paralyzing hopelessness? Why does the spirit droop and our peace and happiness depart? There can be but one answer. When sin seeks admission into our lives and is welcomed there, the light of joy burns low. Into our heart creeps a feeling of unrest; we are overcome with a desperate feeling of uncertainty. But the end is not yet. If we fail to force that sin out of our minds immediately we sink to a still lower level. Our endeavors become spasmodic, our strivings against our besetments weaker. But sin leads us still farther. It eventually saps our desire to attain a higher standard, and we become sin's servant.

Another cause for hopelessness lies in sorrow. A godly sorrow that works repentance is of absolute necessity, but there is one kind of sorrow that must be guarded against. It may be we have slipped from the narrow way and we are overcome with remorse. Temper that sorrow, take the lesson learned by failure and profit by it, but do

not allow any time to brood over the defeat or the light of hope will flicker out.

A life lived in servitude to the desires of the "old man" brings nothing but hopelessness; but when Divine Law becomes the pivot of our lives, Hope shines forth as a glorious beacon in the night. Our ideals and possibilities stand out in a new light, and we feel within ourselves a power equal to the task ahead. Though we may have stumbled and fallen, Hope whispers to us to get up and try again.

Then again, Hope speaks to us in the midst of the storms of life when trials and temptations beat fiercely about us. Nothing that comes will cause us to despair, for we will abide steadfast in the hope that all things will work together for our good. Have we not the blessed promise that God will not suffer us to be tempted more than we are able to bear, but will with the temptation also make a way of escape, that we may be able to bear it? And, remember, each time we gain a victory over sin we are that much nearer the realization of our hope, perfection of character.

And yet Hope paints an even more glorious picture before us, a picture beyond mortal minds to comprehend fully. It is the beautiful picture of the future. Think of living throughout the endless cycles of eternity on this earth made over new, where every place we roam we shall enjoy scenes of dazzling beauty; a land where sorrow, pain and partings never cast their chill upon us. And still that is not all; has He not promised that He will give us exceeding abundantly above all that we can ask or think?

With such a glorious hope in our possession, let us go on to perfection.

"Hope is an anchor to keep us,
Holding both steadfast and sure;
Hope brings a wonderful cleansing,
By His truth making us pure.
Publishing hope of His coming,
How my heart thrills at His Word!
Oh, to be watching and waiting,
Ready to welcome the Lord!"

REQUIREMENTS AND REQUESTS

IN THE FIRST PLACE, God is in a position to require of us; while our humble position in the body makes it seemly for us to make requests of God.

If our requests are ever to be heard at the "throne of grace" they must be asked according to His will, accompanied by earnest and heartfelt supplications. If so accompanied, we can make our requests known to Him and feel assured they will be answered.

God never requires such busy lives of His children that they do not have time to sit at His feet, but much to the contrary; the essence of the first, middle, and last requirement is found in a clause of Jesus' sermon on the mount: "Seek ye first the kingdom of God, and his righteousness."

This seeking first the Kingdom of God and His righteousness, is a highly rewarding experience. In our walk to become worthy of the vocation wherewith we have been called—that of becoming sons and daughters of the Almighty—the first requirement is that of adding courage to our faith. Without the addition of courage, we shall never succeed in casting away from us all our transgressions whereby we have transgressed, and make us a new

heart. Apart from the removal of our stony heart and its replacement with a heart of flesh which can be easily impressed, and become renewed in the exact image of Him that created us, we can never hope to have our character holy and without blemish, or our robe of righteousness without wrinkle; and would therefore be unable fully to comply with the requirement to be perfect even as our Father in Heaven is perfect.

This work will be found to be a gigantic undertaking, due to the fact that it is in direct opposition to our nature. We shall never be successful in the undertaking without divine aid. The case of Joshua recorded in Zech. 3: 1, 3, is somewhat similar to our own. If in earnest, the angel stands by as we struggle for supremacy over our lower nature, which is always ready to resist every attempt to do good. The angel, though unseen, still encamps round about them that fear God; for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Our prayers must also be offered with joy and thanksgiving. It is easy enough to rejoice when we are having our own way; but God requires that we rejoice even more while we are giving up our own way. He gives us His help abundantly; the least we can do is to render our obedience cheerfully and joyfully, for God loves a cheerful giver. Perfect control of self is the minimum requirement.

We would all like to carry over into that glorious future age; but in order to make this wish come true, the requirement is that we now live daily a God-inspired, God-powered, God-accepted existence, one that will fully and completely meet God's requirements.

We cannot make requests of God simply to fulfill some desire of our own, thereby tempting Him; but our requests must be for more strength to further His purpose in our lives and that of others.

We should not feel that our requests are not heard, when the situations we pray about are not adjusted immediately or according to our likes, dislikes, or ideas. God, knowing the end from the beginning, will cause all things to work together for our good. Disappointment or impatience over seeming failure of results to be manifested, tends to close the channel between us and our source of Divine help.

Many of us request certain blessings to be made manifest in our lives which, if they would appear, we should be totally unprepared to make wise use of them. We might even discover that due to our unpreparedness their effect would be detrimental rather than beneficial.

If we prayerfully work with God toward our highest good, we shall be led through inspirational and progressive steps to the blessings we seek. If we will be wise enough to listen to the voice of Wisdom, we shall be wise enough to accept and appreciate the blessings at hand for us. In this way we can lay hold of our present good, and prepare ourselves for still greater blessings. If our preparations are to be thorough, they must begin with our thoughts and influence our actions.

We may sing, "Great is the Lord, and greatly to be praised," but God understands and accepts our praise only as we interpret it by our good actions. To keep God's law is to entreat His favor.

When Nehemiah had entered the presence of the king, whose cupbearer he was, and his hitherto cheerful countenance was sad—a misdemeanor punishable by death if the king had so decreed—and the king inquired the reason for his sorrow of heart, Nehemiah informed him that he had received tidings of the desolation of his beloved city, Jerusalem. He told the king, "and it came to pass, when I heard these words, that I sat down and wept, and

mourned certain days, and fasted, and prayed before the God of heaven."

He earnestly made request of the king that he might return and help to rebuild the wall and restore the beloved city. That God caused the king to heed his request and give aid, is a matter of Biblical history.

Do we place a limit on the good we can receive from the Father who created us and who is the Fountain-Head of all the good we can ever desire? All things: health, peace, friendship, happiness, as they are necessary for our well-being, are ours for the asking.

God gives to all this life, such as it is, or such as we make it. He sends the sunshine and rain to all. But as the natural father delights to give the best gifts to his own children, so God delights in giving the best gifts to His spiritual children. He is always so much more willing to give, than we are to receive. Can we not make our mind an open channel to receive His bountiful goodness?

If we have not been rich toward God, at Judgment our souls will be required of us. But if we have done all that He requires of us with willing minds and joyful hearts, we shall then be in a position, according to the Psalmist (21: 2-4), to receive the greatest of blessings: "Thou hast given him his heart's desire, and hast not withholden the request of his lips. . . . Thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever."

KICKING AGAINST THE PRICKS

ASCENDING the summit of a small hill, the travelers behold the walls of yonder city, hazy, purple-tinted, gates open. Satisfaction gleams upon the face of Saul of Tarsus.

The end of the journey is near. A fierce light glows in his swarthy countenance. His wrath shall be outpoured unmeasured on the followers of the despised Carpenter of Nazareth! Dearly shall they pay for their allegiance to that deceiver, Jesus Christ! Risen from the dead, claim His followers! A likely tale! Rather, the high priests say that His disciples stole His body from the sepulcher. And Stephen, that stubborn fanatic, would rather lose his life than deny that impostor, Jesus! Risen from the dead! A tale for simple fools to believe, but not Saul of Tarsus!

Fingering certain parchments extracted from the folds of his tunic, he smiles a hard smile, a smile that brings no sunshine to the face, no cheer to the heart—a smile of hatred. Suddenly a pencil of dazzling light, a flood of iridescent radiance that seems to dim the very sun, falls upon the proud Saul of Tarsus!

Like dead men, he and his companions fall to the ground, dread of the supernatural taking possession of each trembling heart. From out the effulgent radiance is heard a voice.

"Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks."

"Who art thou, Lord?"

"I am Jesus whom thou persecutest."

The meaning of the words spoken burst upon him. Jesus, the despised Nazarene, had actually risen from the dead! Jesus was the Lord, the Messiah! This encounter on the Damascan highway convinced Saul that Jesus was the Son of God and that He had indeed burst the gates of Death. That was evidence irrefutable. Saul could not deny it; he could no longer withstand it. He could only believe it. There was no other alternative but to stop

kicking against the pricks. That conviction accounts for the greatest moral transformation and mental change of which we have record.

The persecuting Saul of Tarsus changed into Paul, the Apostle of Jesus Christ. Although Saul had tried with desperate energy to destroy the Church, he could no longer ignore the sharp points of evidence concerning Jesus and His resurrection. Thus the Christ-hater, this Church destroyer, this man "breathing out threatenings and slaughter" against the Christians, suddenly became the greatest and most influential supporter that Jesus had. Saul stopped withstanding, stopped fighting, stopped kicking against the pricks, the God-given evidence.

And what of us upon the Damascan road of our Christian experience? We have seen the brilliant light of truth; we are convinced of its authenticity, but have we ceased kicking against the pricks, the evidence concerning ourselves?

"The words of the wise are as goads." These words of wisdom so often spoken in the form of warnings, reproofs and admonitions are the pricks, the sharp points, that we should heed. Truth furnishes us with specially made goads for our particular need. If our nature is of the impetuous type, the Lord stimulates us to develop a more composed and prudent manner of action. This may be afforded us in the guise of trials brought on by our associates, our surroundings, place of employment, ill health or even misfortune.

For every weakness in our character there is provided a quickening, a prodding force to incite to holier living. An unkindly and unforgiving disposition is slowly but forcefully goaded into carefulness for each other's welfare. Anger and impatience are prodded and spurred into tolerance and quiet endurance; that is, on condition we do not kick against the pricks. These are *sharp points* for us to consider.

Pride often interferes with our progress. We may be honest enough to see our besetments but too often we will not openly accept the evidence. Our naturally proud and arrogant spirit frequently will not allow us to admit the plainest of facts. Thus we fail to take full advantage of the pricks, truth's goading action.

When rightly directed, Paul's opposing force—his indomitable will—became a goading and lifting power which enforced immediate obedience to the demands of the Gospel. We, likewise, may feel a new surge of spiritual energy when we turn our resistance, our opposition, to submission. When a man is stricken to his knees, when submissive and humble, he can no longer kick against the pricks. Then, instead of arrogance, a lowliness of mind will begin to permeate his character; in place of resistance will come a mellowing, a softening process, enriching and strengthening the moral forces.

Paul met his challenge on the way to Damascus, and we meet ours in the daily routine of life. Paul awakened to the true realization of bare facts and stopped fighting against the hand of God, but do we still fight against what Truth demands? In copying that great Apostle, we too will be immediately obedient and will step right up in the yoke, for in bearing it willingly and joyfully there is no chafing and no galling. We will not be an ox to be driven, but a sheep that will follow. When no longer kicking against the pricks, Evidence will lead us forward and Faith will beckon us onward. As we offer ourselves in the service of Christ without any reservations, our light shall break out as the dawn, our healing shall spring forth speedily; we shall advance with our righteousness before us and the Eternal's glory as our rear-guard.

THE MATTER OF SALVATION

ONE of our subscribers in Wendell, North Carolina, has requested that we explain First Peter 4: 18, which reads, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

"Is it possible," the casual reader might query, "that the righteous are hardly to be saved?"

This rendering from our common King James Version might be classed as slightly ambiguous. Without other passages of Scripture to support his hope, the righteous man might be left in a state of doubt as to the certainty of his future reward for well doing. But, as a student of the Scriptures, he knows and cherishes numerous promises which readily dissolve any apparent uncertainty which this text creates.

The Apostle John is explicit: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I. John 2: 15-17). The love of the world crucified and the love of God nurtured, assures eternal life. From Hebrews 6: 10 we have the promise, "God is not unrighteous to forget your work and labor of love." Jesus Himself guarantees, "Blessed are the pure in heart: for they shall see God," and again, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Matt. 5: 8; Rev. 22: 14).

If man were the author of these promises, we might well question his ability or inclination to make good his offer; but backed by the God of Heaven they are as certain, as irrevocable, as the physical laws of nature. "God is no man to break his word, no mortal to change his mind; he promises, and does he not perform? Does he not carry out his word?" (Num. 23: 19, Moffatt).

God's Word reveals that there is to be nothing penurious about the dispensing of the rewards to the faithful. The Lord will not open the gate just wide enough for the pure in heart to squeeze through, and no more: "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II. Pet. 1: 11).

We are confident that in his First Epistle Peter never intended to sow misgivings about the future reward, for as a personal associate of Jesus he was too well informed. At one time during those three rich years of intimate contact with the Master he had inquired, "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said . . . Verily I say unto you, That ye . . . shall receive a hundredfold, and shall inherit everlasting life" (Matt. 19: 27-29).

With this definite promise of eternal life treasured within his heart, we feel certain that Peter never said, "If the righteous scarcely be saved. . . ." Much more accurate is Weymouth's translation which reads, "If it is difficult for a righteous man to be saved, what will become of irreligious men and sinners?" or Goodspeed's rendering, "If it is hard for the upright man to be saved, what will become of the godless and sinful?" Yes indeed: It is "difficult," it is "hard" to become worthy of salvation. The Almighty's standard is so high that it is about all a human being, wrestling against the gravitation of the lower nature, can do to keep the whole law without a

single violation. Had He required more, we should fail to make the grade. The difficulties which a righteous man encounters on the narrow, uphill road to salvation are such that he is admonished to strive, press, fight, watch, pray, strain every nerve, etc. But remember, they are only difficulties—nothing more—not impossibilities. Our Heavenly Father—infinite in tenderness, lovingkindness and mercy—asks nothing in service or sacrifice which is beyond our power to yield; and in view of so bounteous a reward, our utmost, our all, is but our reasonable service. From this viewpoint, His yoke is easy, His burden light.

The commands which are binding upon the "righteous man" cover the minutest details of conduct: "Thou shalt love the Lord thy God with all thy heart, . . . soul, . . . mind, and . . . strength." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Bring "into captivity every thought to the obedience of Christ." "Meditate day and night" (Mark 12: 30; I. Cor. 10: 31; II. Cor. 10: 5; Ps. 1: 2).

With the law so stringent that it is "difficult" for a righteous man to be saved, it is certain that the "ungodly" and the "sinner" shall never survive the Judgment of Christ. "When judgments come, the ungodly shall not stand, nor shall the sinful last in the community of the just" (Ps. 1: 5, Moffatt). They shall never outlast the fiery ordeal.

The testimony following the questioned passage clinches the argument. Peter says, Let them who are executing the will of God "commit the keeping of their souls to him in well doing, as unto a faithful Creator." The righteous man will continue in well doing, confident that "a faithful Creator" will *remember and reward*.

"FAITH is dead to doubts, dumb to discouragements, blind to impossibilities, knows nothing but success. FAITH lifts its hands up through the threatening clouds, lays hold of Him who has all power in heaven and on earth. FAITH makes the uplook good, the outlook bright, the inlook favorable, and the future glorious."

ANNOUNCING

OUR LATEST PUBLICATION

History of the Megiddo Mission

13th edition . . . just off the press

The pages of this book unfold the purpose of our organization and the scope of our work, both past and present, for the dissemination of Truth. This edition is revised to include more facts relating to present-day home and missionary activities. Old subscribers who have long cherished an unfulfilled desire to visit the Mission can now "get acquainted" through the medium of the printed page. A comprehensive synopsis of our beliefs is contained in the Appendix.

Price . . . 40 cents postpaid

Meditations on the Word

MEMORY VERSE: First Peter 3:3, 4, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Certain it is that Peter's admonition, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," strikes an inherent weakness in the feminine complex. Each year many perfectly good garments are discarded because out of style. Sensing this weakness the designers of women's clothing change the style as often and as radically as possible, and alert merchandisers are quick to stock their shelves with the latest fashions, so as to stimulate buying. However, pride in one form or another manifests itself among men as well as among women. While the principle involved in the proverb, "the clothes make the man," has a legitimate place in the behavior of a Christian, it is easy to carry correctness of dress beyond the point of proper appearance, to pride in appearance.

A deep thought is embedded in the words, "the hidden man of the heart." And we are led to ask, what is this hidden man within us? Is it the man that reveals himself in human affection? Some men who are judged as cold and distant in their contacts with other men, may show outstanding warmth and affection toward members of their immediate family. However this inner self, disclosed in intimate love and affection, cannot be the "hidden man of the heart."

Then is this hidden man our subconscious self? Modern psychiatry has demonstrated that the conscious mind is small compared with the subconscious, that the influence the subconscious mind wields over the body is far greater than that of the conscious mind, yet there is nothing to indicate that this is what the Apostle referred to as "the hidden man of the heart."

Then who is he? Perhaps some of us have barely reached the handshake stage of acquaintance with ourselves. The story is told of a war veteran who appeared on an American Legion platform in one of our eastern cities. He was a victim of amnesia and asked pathetically, "Can anyone please tell me who I am?" That is the question we all should ask, and only God, through the medium of His Word, can give the answer.

Man thinks himself an important factor in creation. The Almighty acquaints him with himself by informing him that the natural man "at his best state is altogether vanity" (Ps. 39:5). And if this be the status of the individual, how about larger groups and nations? "All nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40:17). Man feels qualified to direct himself in his journey through life, but God says, No, you are not able, "there is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). When man arrives at a conclusion he states his case with an air of finality. He says, "Surely I have discovered something worth while this time." But God answers: You do not know yourself. My thoughts are as much higher than yours as the heaven is higher than the earth (Isa. 55:8, 9).

But why should this man, our real self, be hidden? Sometimes he is hidden because we want him hidden: we do not care to look ourselves straight in the eye. He is not necessarily hidden from eyes that see. We learn from Prov. 21:2 that "every way of a man is right in his own eyes." Hence if self-centered, if our vision is limited to the perspective of an over-sympathetic eye, our true identity *will* be hidden from ourselves.

Two statements by the Apostle Paul highlight our thesis of the "hidden man" from two different angles. In II. Cor. 13:5 the inactive Christians of the Church at Corinth are told that if unable to judge themselves by their works, if totally unaware of their true position in the divine life, they are hiding from themselves, and therefore classify themselves as "reprobates," "failures." And in I. Tim. 5:24, 25 the same Apostle points out that there are exceptions to the general rule: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." And the same holds true for righteous men. The good deeds of some are visible as they perform them; with others they are hidden, but not for long, for the Judgment Day will reveal them. To God, Christ, and the ministering angels, the inner beauty of character is open, and in their sight it is of "great price."

And now for an example of how this hidden man works. Thrift and economic need demand that the visible man work each day of the workaday week. This man says, I am driven by circumstances to be industrious, but I would much prefer to spend my time in some more pleasurable pursuit, hence I will exert myself as little as possible and still draw my pay check at the end of the week. The hidden man says: No, you cannot do that. God demands that you obey the Golden Rule and work to your employer's interest, the same as you would want him to do were the situation reversed.

Some of the reasons why our better self is sometimes hidden are clear. His very nature is lowly, he wears the "incorruptible apparel of a meek and quiet spirit." He does not sound a trumpet before him, declaring his own goodness. He is not seeking the honor of men, but is willing to bide God's time for exaltation, to wait until the Lord comes, "who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (I. Cor. 4:5).

It now becomes clearer why the hidden man is hidden—his life is "hid with Christ in God" (Col. 3:3). There is the hidden Source of his strength. In the northern Adirondacks there is a large area that was once a flourishing forest. The timber was cut down to be sawed into lumber or made into paper. Afterward the stump land was burned over in what the owners thought would be a cleansing of the ground, but proved to be a fire so destructive that it robbed the soil of its virtue. So now all that the eye sees is a charred wilderness showing no life but stunted blueberry bushes. But that is not all; there is a fertile belt winding through this valley of destruction. Through it a stream flows, and there are fish in that stream, and it is fringed thickly with overhanging trees and a luxuriant growth of underbrush, and the sandy, charred waste can never overcome that stream, for it gets its water supply from hidden springs.

This is a good example of those who trust in God. The earth-man is in them during their lifetime, and the finitude of earth with its waste of death is all about them, and the wilderness threatens always to overwhelm them, but their real life is hid with Christ in God, and fed from eternal springs.

ITEMS FROM OUR MAIL BAG

This kind tribute with renewal comes from a brother at Maidstone, Sask., Can.

"THE MEGIDDO MESSAGE. Dear Mr. Thatcher: We have enjoyed the sermons that have come into our home through the medium of THE MEGIDDO MESSAGE. I always look forward for the next issue. I like it better than ever lately. I think they deal clearly with the times and trends of the world today. It states very plainly the truth of the Gospel of Jesus Christ and His way of Salvation. This should be the first thought in everyone's mind.

"Instead of getting better, the world is growing more worldly. Our young people's minds are filled with doubt, denial, and the verge of atheism. The fault is not theirs but rather the false teaching of the Christian Churches.

Yours in Christian fellowship, Bro. L— W—."

A sincere letter of thanks comes from a sister at Live Oak, Fla.

"Dear Maranatha Sister and all at the Mission: Just to let you know that I think of all of you and wish I could be there in the Lord's service with you. . . . I go and talk to the invalid lady. She seems to enjoy talking on the Scriptures and it is a real joy to me to read and explain to her the way of eternal life. She says her temptations are almost unbearable. We want you folks to pray for us both that we can put it all away with joy, knowing it is to try our faith.

"As I hear the world boosting Santa Claus without even mentioning Christ, what joy comes to my heart to know I have found the light of truth, the Word of God. Praise the Lord! Praise His Holy name for love in my heart for His Word. Why He lifted me and caused me to come out of the world has been a mystery to me, knowing no more about His Word than I did. Praise the Lord for love for His blessed Word! That is what put me in the narrow way; and as I read and prayed for the right understanding He prepared the way for that. . . .

As ever a sister striving, H— F—."

A brother at Bright, Ont., Can., rejoices in the light of Truth.

"Dear Brother in the same Faith: It gave me great pleasure in reading your letter-of-the-month. I surely think that the glad tidings which come from the Fountain Head at Rochester helped many a faltering soul who was stumbling along the way, and no doubt who took hold of that helping hand and was brought out from the world of darkness into the true light; just like, for instance, myself. Little or nothing did I realize what was surrounding me. So together we will say, 'Thanks be to God who brought us out of Egypt's land, spiritual Egypt, a land of spiritual darkness . . . and made us partakers of the inheritance of the saints in light.' So let us ever earnestly strive for that crown of glory which will never fade away. . . . A brother striving, A— B—."

This grateful expression is from a brother at Milton, Iowa.

"Dear Brother: Thank you for your fine letter; it was a wonderful boost to the morale of the new man, surrounded as we are by everything but godly companionship, to put the promises more vividly in our mind and arouse a more earnest determination to work harder to make ourselves worthy of those promises mentioned in your letter. Precious promises they are too, for, as you stated, they will be fulfilled to the very letter: we can

receive the benefit if we keep our part of the agreement and observe the rules He has caused to be written for us of these latter days. . . .

"You asked that I mention the promise that has given me the most help and comfort. I do not like to put one before the other, for all of them are exceeding great and precious. The promise of Eternal Life free from sickness, sorrow, pain, fear, etc., being able to go with the freedom of the wind, to be able to shine as the stars forever, and sometime to be able to see God—all these are practically beyond our power of comprehension. But there is one that has afforded me much comfort in time of trial: 'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it' (I. Cor. 10: 13). There are others, such as Ps. 34: 7, that are comforting too, if we know we've been living uprightly. Also that the shades of the evening are being stretched out. . . . I enjoyed your letter; it helped to put the things of the world a little farther back.

Your brother in Truth, R— T—."

It is a pleasure to hear from the brother at St. Charles, Ont., Canada.

"Noble Friend: Although the answer to your good letter has been delayed, we did not forget you. We are happy to keep up correspondence with the Megiddo Mission, because when reading your books we are greatly moved and surprised to discover so much of this precious light, this wondrous Truth granted from God to bring men to walk in His wonderful wisdom. Oh, what a blessing for those who get this understanding! We often think of Rev. L. T. Nichols when reading his works, this great and noble man who has unfolded so much of this precious treasure of truth and knowledge. Yes, we admire his courage. . . . May God grant you all the means to spread far and wide this wondrous knowledge from a merciful God, which is able to bring men to the most happiness.

With you in the same Faith, C— T—."

A brother at Selma, Iowa, is thankful for the blessing of Truth.

"Dear Brother: Many are the blessings which we receive, but the greatest of all are the gems of truth which this great man of the latter days has handed to us. And, like our great Example, he laid down his life that we might gain Christ and be an example to others. He has caused a light to shine in a dark world, a light that will not go out but as time goes on will grow brighter and brighter until the entire earth will give glory to God. His works show that he greatly desired that others might know this Truth so that they might prepare themselves to receive the blessings from the Great High Priest.

"We can highly esteem a man who will preach the Word of God and do what he preaches. 'Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.'

Yours in the one Truth, G— M—."

A brother at Carrollton, Ohio, answers a letter-of-the-month.

"Dear Brother: I am later than I should be in answering your nice letter, but hope to be more prompt in the future. That makes us think if we are late about doing all the things we should each day to better ourselves, we will be everlastingly too late for the great reward. . . .

Your brother, H— C. W—."

MARANATHA! PRAISE HIS NAME!

Christ left us a shining pathway;
In His likeness we can grow.
Every evil we must conquer;
Fullest pardon then, we'll know.

We are looking for His coming,
When in splendor He shall reign,
And all earth shall ring with gladness;
No more sorrow, death, or pain.

Let us search to know the Scriptures
That we may reach highest ground;
Keenly search our hearts before Him,
Lest imperfect we be found.

Hasten forward in the battle;
Never let temptation grow.
We'll defeat the roaring lion;
Vict'ry then we're sure to know.

We must watch each hour, each moment,
For our days are rushing by;
Keep the vision bright before us,
Jesus' coming now is nigh.

Soon we'll see the shining angels,
Soon the dead in Christ shall rise;
If we're clean and pure and spotless
We are sure to win the prize.

Then we'll reign with Christ forever,
Sit on thrones at His right side;
Bringing peace and righteous judgment
To all nations, far and wide.

Oh, that home Christ is preparing
For the faithful, pure and free!
If now willing and obedient,
'Tis for you, and 'tis for me.

We will work with joy and gladness,
Keep each precept, free from blame;
Haste to spread His Truth to others.
Maranatha! Praise His Name!

—T. M. T.